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ADDRESS

—OF—

W. S. HERNDON,

OF TYLER,

BEFORE THE LITERARY SOCIETIES

—OF THE—

UNIVERSITY OF TEXAS, AT AUSTIN,

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W. S. HERNDON,

*Of Tyler, Before the Literary Societies of the University of Texas, at Austin,
June 14, 1887.*

There must be a thought before a thing—the abstract, then the concrete.

There are two central ideas that prevade all known intelligence: God and His attributes, and man as a moral and intellectual citizen of earth. In the consideration of these ideas, man finds the measure and limit of his highest ability and an opportunity to indulge his fancy. While the one commands our wonder and admiration, and kindles in our hearts the most sublime devotion, the other inspires with the desire to know ourselves, to discover the hidden secrets of nature; to enjoy the beatitudes of this life and to triumph over every foe that impedes our progress toward the goal of man's highest destiny. We may pursue with pleasure study of the former, feeding our faith and hopes of ultimate good, until we enjoy the full fruition of His ineffable love vouchsafed to man; or we may consider the latter, in his individual and social life, as a moral and sentient being, and follow him to the earthly goal created by himself, and there part with him as a friend and fellow citizen under the belief that he will enter upon a grander life beyond.

As centers of thought, one is infinite, the other finite. Around these all other ideas revolve and gravitate to them, as the end and limit of their creation. The finite is a *part*, the infinite the *whole*. The finite is tending towards the infinite, and finds supreme enjoyment in its never ending progress towards the grand center of all things that exist. Our chief aim in this life is to comprehend the one and to love and obey the other, which offers the most ample opportunity for useful lives. The

universe is God's great workshop, at once complete and stupendous, but withal perfect, harmonious and wonderful as Himself. The earth is the vast workshop created for man. Here is the theatre of his toil—the field in which his efforts find their true measure and reward. Here he must think, plan and execute. The forces of nature must be ascertained, subdued, and the results appropriated to secure that success to which he is entitled. As an individual, he is weaker and less able in the beginning of life to combat repellent forces than the beast of the field; yet he possesses the power of thought and self-direction, which enables him to choose the best means of attacking and overcoming the forces that resist his progressive march in the scale of being. He possesses the power of creative genius, and a conversatism which enables him to make and reserve the results of his acquisitions, to provide a reserve fund of knowledge and wisdom; and by these means, adding to his power a progressive force which tends to elevate the race to higher planes of greatness. Here is to be found one of the distinctive differences between man and all other beings. He not only possesses the power of creative genius, but inherits the conscious power of manhood which dominates his life as an inward force, and impels him onward in the progress of his being. He finds within himself the instinct of power—the consciousness of infinity, a relation between the great centers of thought, a responsive current between them, which makes him scorn nature's laws or blessings as an ultimate evil or good. The true man feels the inspiration of a higher life within; and that he possesses the power of self-perpetuation on earth and the capacity to subdue its forces and to appropriate them to his own use. In his relation to earth and himself, he has ever been, and will, no doubt, continue to be, the most interesting and most difficult problem for solution. He is the chief center of interest, the sum total in every epic, in every great enterprise that seeks success, in the arts, sciences and philosophy, and in all the creations of genius. If left out, the plot is marred, and though otherwise a masterpiece, it is doomed to failure. The true and perfect man, in possession of all his faculties, conscious of his individuality and manhood, reflecting in himself the image of

God linked in the chain of creation to the great first cause, is an exalted being. His mind may become a kingdom filled with wealth and power. Such a mind, well stored and balanced, occupies a place far above the riches and princely powers of the rulers of nations. Small, indeed, are the magnates of the earth, whose greatness is founded on brute force and material wealth, when compared with the fame of genius and conscious manhood. The one lives in a narrow circle, is loved or hated by turns, as success or defeat turns the balance and passes away with the breath which lifted to temporary power; while the other creates a force which, once set in motion, runs with and becomes a part of the destiny of the race. We have a mission on earth which demands of us, at the beginning of an active life, decisive action. We must choose for ourselves a vocation which must be pursued in order to attain success. There is a special work for each and enough for all; and we are endowed with the ability to discern that work and the power to perform it. Hence, we should not hesitate to select as early as possible a life work. We find ourselves opposed at every step in our march to the highest good, and this opposition is the resistance presented by the laws of matter and mind, being so created and devised that they are hidden from man. It requires effort to unlock the doors of nature and become master of her secrets. But the fact that God gave the earth and its fullness to man as an inheritance, carries with it the idea of his capacity to understand and possess whatever it has for his good. As a citizen of earth, it is our duty to subdue and have domain over it as an earthly possession; and in the exercise of this prerogative, to establish such relations with each other and the divine Author of our being as shall secure the recognition of a successful life here, and that spiritual reward so earnestly promised. We, therefore, find it a law of nature, and a duty as an inhabitant of earth, to struggle earnestly for the development of our faculties and powers, that we may exert them intelligently in elevating ourselves and our fellows to the possession of the greatest blessings. We think it a correct maxim that the success of individuals, as well as nations, depends directly upon the accumulation of correct knowledge and its

wise use. If this be true, we find the pursuit of these the strongest incentive to continuous effort.

Under the conditions of life, toil is the price of success ; and to become the master of the elements and forces of earth, we must obtain a correct knowledge of the vast workshop in which we are laboring, and learn to deal with all the possessions with which we are blessed as a true, accountable and responsible citizen of earth. It may be held as true, that every person in the line of duty will be limited by his power and ability to act, and, therefore, his usefulness and success will be measured by his capacity. The ability of an army is not measured by its numbers and physical power, but by the intelligence of the soldiers and the wisdom with which they are directed. You can rise just as high in the scale of being as the power derived from the reserved force of your knowledge and wisdom will allow. They may be acquired by effort, and you are sole masters of the means of success. You will, therefore, be able to fix a limit to your own usefulness, just as you can see a larger area by ascending a mountain. Every step toward the top gives you a more extended view. While this is true of individuals, it is not less true of nations. The citizen is stronger and capable of exerting a force in direct proportion to the amount of correct knowledge and wisdom he may possess ; and the power of a nation for protection, defense, expansion and progress, is limited by the amount of correct knowledge and wisdom in the possession of its population. No amount of war material in the hands of an ignorant and besotted people will make them strong ; while a small country, with a few people with virtue, knowledge and wisdom, may prove invincible. This doctrine is limited, however, to correct knowledge and its proper application. Correct knowledge alone is not enough. Like dynamite or electricity, it requires a force to put it in motion. What the lighted fuse is to dynamite and the electric button is to electricity, wisdom is to knowledge. Wisdom, therefore, is higher than knowledge. It is the ability to rightly use knowledge. The one is the means, and the other is the agent that directs these means. The former is the dormant force—the sleeping giant ; the latter awakes that force into activity. Hence, you must do more

than acquire knowledge : you must possess the power to make it your servant. It is often said there is a "learned fool," "an educated dunce," "a walking library." All this means that some one has accumulated a large amount of knowledge—correct knowledge, it may be—but he is unable to use it. In his hands it possesses no power. It is a dormant force—this toil without purpose, the acquisition of much wealth without the sense to utilize it. The preamble to one of your societies explains in part this idea. In referring to your aims it says : "To realize the advantages to be derived from the discipline of literary society, and to acquire a skillful use of tongue and pen ;" in other words, you propose to become able to use knowledge wisely in the struggle for success in life.

First, the *abstract*, then the *concrete*. The idea must first exist in the mind, then follows the development. The mind takes jurisdiction, gives shape, works out the pattern, all the parts are seen, and a conclusion must be reached before the thing is produced. The conception is originated, then resolved into parts, reconstructed as a whole, and pronounced fit for material, construction or application. This mental fabric may be beautiful or deformed, perfect or defective. As created in the mind, so it will appear when wrought out. Few men are able to trace the processes of their own thought, yet this attainment is necessary to become trained thinkers. It is claimed that not more than ten students in every million of our population, who pass through a polished university course of training, fit themselves for work in this field. And of those who are thus fitted to undertake this delicate work, not over six hundred annually, out of sixty million of people, attempt it. The honors awaiting success, where so few can be enlisted to toil, are very great. The student who fits himself for and seeks this lofty station is worthy of the highest consideration by the State. Those who have done the thinking for mankind are few indeed. They are the moral and intellectual props of our race in its efforts to perpetuate its existence and make possible its greatness. We point to them as the representatives of intelligence and manhood in their day and nation. The major part of mankind possesses neither the opportunity nor desire to rise very high in life. The few who possess

such an ambition, work out nearly all the great plans for the amelioration of our race. The university is the patron of the student who seeks to be an original thinker. It offers the best help to lift him in his efforts to rise above the restraints and opposing forces that tend to fetter his steps. It is true that a creation of genius may and sometimes does emanate from untrained minds, yet it constitutes the exception to the general rule. The progressive people of this age could not afford to depend upon untrained thinkers to pilot the advancing column of our grand army of civilization. The universities of this country are not of doubtful value. They are unknown quantities, but they are necessities to an intelligent and progressive people, and must be permanent and receive a liberal support. They fit and train the advancing force, the pioneers and pathfinders, who constitute the intelligent guides to our great population. A force of young men must be trained and equipped, and sent out of this university annually, that will aid largely in moulding and controlling the destiny of the people of this great State.

Which one of you has laid out a plan of life work for your own and your country's good? Who of you have caught the spark of imperishable ambition and will fan it into a blaze, to light the pathway of the generations to come? Some one of your number may have already traced the outlines of a creation of genius, which, when wrought out, will astonish and bless mankind. Moses was allowed to view lands full of wealth, a country teeming with all that could minister to the comfort and happiness of man in that day, but he was denied the privilege of actually possessing that goodly land. Yet Moses had originated a campaign, had organized a force, and put it in motion. His plans were executed by other hands, and the land of Caanan was changed to the land of Judea, and became the theatre of some of the most remarkable events that live in history. You may originate a thought that you will never be able to habilitate and fully materialize, but your successors will do so, and with it your name will be coupled for all time. The possession of such creative genius, and the ability to comprehend self, our relation to others, to our Creator, and to be master of the forces about us, is to hold the highest.

earthly position. The possessor is every inch a king; he is truly a monarch of all he surveys. The princes of this world, who command armies and navies, and wear crowns of gold and diamonds, without this power may aspire in vain, but can never hold such lofty place. The one is destined to rule but an hour, and, with the loss of power, he ceases to be, while the other has exerted a power, embodied and put in motion a new force that starts upon a career that may expand and increase for the good of man until the end of time. The love of victory is strongly developed in our race. To be master of mind and matter offers to our ambition the highest incentive to effort. God rules the spiritual and created things of the Universe by wisdom; and we see conservatism, perfection and harmony reign everywhere. While man rules mind and matter by wisdom and force, his is a mixed code. This springs from want of a perfect knowledge of that which is. We are on the progressive march from the lower to the higher positions in life. We view the lofty heights in the distance which must be ascended and possessed if we succeed. Do you aspire to possess the power of creative genius, the ability to embody a force which, when fully wrought out, shall elevate and increase the happiness of mankind? Do you realize that in this field the largest reward is promised? Here you may toil with the strongest assurance of ultimate success. All Divine laws are truth. The fixed laws that regulate matter are truth; and all human laws ought to be founded on truth. The composition of all forces and laws of earth, when concentrated and focalized, are represented in man, and produce their legitimate effect through him. He is the true type, the representative of all that is on the globe, the common center from which all ideas radiate, and about him they revolve and find their limit and purpose. It is my purpose to make you sensible of your high prerogative as a citizen of earth, of the true value of the powers with which you are endowed, and your vast ability to know and appropriate the grandest results of your being. To impress upon you the fact that as individuals without estates, without prestige and family record, without encouragement from the State, and without physical prowess, you may, through your acquisition of knowledge and wisdom,

hold a place and exercise an influence that will command the respect and admiration of all mankind. I would have you to be original thinkers, possessing the powers of creative genius, and to stand out as the grandest men in the age of history. Allow me to illustrate my theme by passing in review before you some of the mighty results that have been the outgrowth of original thought. The University of Texas, as we find it to-day, is not up to its full original conception, but represents it in part only. The thought was conceived more than forty years ago. It was, no doubt, nursed in the mind for years. The splendid structure was vividly seen, filled with ambitious students to the manner born, directed by professors of learning and worth, patronized by a great people, and fostered and supported by the government. The mind that gave birth to this thought has long since passed away, but he embodied a force and started it upon its grand mission. Other kindred spirits grasped the idea with willing hands, put it into our first Constitution, and thus it has been expanded and increased until to-day you find it the first institution of the land. Who will undertake to say what this institution may not be, and what it may not accomplish for the State and nation? It is in its infancy now, but under proper direction and support, it will stand out, in the future, as one of the noblest monuments to the genius of man. The value of thought that gave life and expansion to this institution will be a fruitful problem for solution among the generations that are yet to live upon the plains of this great State. If you trace the lines of history back to periods and countries where you find ruined cities, deserted temples, fallen walls, and leaning pyramids, you will find the voice of learning as silent as their desolation. There are but few objects, the creation of genius, which mark the period of thousands of years. These represent the highest type of learning in the age that gave them birth, and were generally erected by slaves, under the decrees of the reigning prince, to perpetuate his name and power. The masses of the people did not share in the respect and admiration of these monuments to power. They pointed to them as they did to their masters, who had oppressed and riveted upon their limbs chains of slavery. In those ages and among those people

where the greatest piles were raised, serving no purpose, except to proclaim the power and name of a king, they represented a grinding power which has dominated over the vast majority of the human race in every age of the world. Men now point to them with feelings of awe and pride, as the work of a great people in a grander age than ours. I confess they produce in my mind no charms and no feelings of love or admiration. I view them as mile-stones standing along the highways of past ages, marking the distance from the last exaction of power over a people struggling for a higher and better civilization. The travelers of to-day sail around the globe and pause before the relics of the past, and write books filled with fairy descriptions of the genius, learning and grandeur of those effete and buried nations.

I would rather spend one year of travel among a live, free, liberty-loving, literary, God-fearing people, who are mastering the forces and engaged in ameliorating and elevating the condition of men, than a whole lifetime among the downtrodden and ignorant people of the East, who have discarded knowledge, eschewed wisdom, and expelled God from all their plans of life. The real mission of man had not dawned upon the race when such structures were possible. The age in which we live will never give birth to the idea of brute force, which was the real author of many of the structures of the past ages. We have accomplished more for the good of man in the last two hundred years than the whole race had done prior to that time. We pause to-day before the history of the people and nations long since dead, and wonder how they lived so long and to such little purpose.

Few, indeed, are the creations of genius that stand out amidst the desolation of that long and dreary period. The higher culture of the mind was not thought of as a force in working out the destiny of man. On the contrary, physical prowess and brute force were resorted to as of the highest value. The few spots along the ages where the mind received some culture and training became the lighthouses of the world, to pilot the sluggish columns of ignorant humanity in its onward march. The Jews were hardly an exception, for while they did much, and perhaps more than any other people in that

dark period, still they could not claim to be sole authors of the purpose and plan which effected the result. For instance, the Temple of Solomon, erected in the capital of Judea, which was the masterpiece of architecture yet produced by men, cannot be justly claimed by the Jews. It once existed as an original thought. It was the creation of Omnipotence. The pattern wrought out of that thought was delivered to man by God, and when this creation was materialized in wood, metal and stone, it was worthy of the great Author. You are able to contrast the superiority of knowledge over ignorance, of wisdom over brute force, and to form some estimate of the strength and possibilities of a virtuous, cultured and wise people, as compared to a people who are wanting in such possessions and qualities. Men were not made to be ruled by force alone. On the contrary, by love and its influences. The domination of brute force and its continuance is founded upon error, *except for defensive purposes*, and the larger the measure of force found necessary to control men, the further that government is removed from perfection. The Western Continent finds less reason and necessity for standing armies than the nations of the East, because the many create governments here and the few there. Here patriotism, interest in and love of government develops a force equal to what all the people may exert in supporting and maintaining their government. While in governments ruled by the few, and under the claims of a divine or superior right to that of the people, patriotism and love are discarded, and the power exerted is equal to the ability of the ruler, coupled with the means of purchasing and retaining in service a physical force for the repression of the resistance and maintenance of rule. The popularity of brute force is rapidly yielding to enlightened public opinion in every civilized country, and soon the fetters of ignorance and slavery will cease to manacle the people of the earth. The light of reason is growing brighter day by day. Ignorance, like a dark storm-cloud, is receding in the distance, while the demand of the masses was never so great for higher attainments.

As population and wealth increase, the earth and sea become less able, unaided by the wisdom of man, to support the

one and preserve the other. The wants of sixty millions of people demand a higher order of statesmanship, and present more complex problems for solution, than when our soils were new and our population small. It requires a larger measure of ability to treat and deal with the complex questions arising out of the versatility of a highly cultivated people, than it did for an unlettered and simple minded population of a century ago. The demand of the hour is for trained thinkers, who are able to grapple with the problems of state presented for our consideration. We must have a higher order of statemanship—men who are able to meet the demands of the age, and supply the necessities of an expanding population, from resources that will not diminish the stock already in hand. What are your aims and ambitions in life? What vocation or line of service will you select for the exercise of your faculties? Are you vaulting in your ambition to become a great physician, lawyer, scientist, warrior, statesman, or philosopher?

When you consider the names of such men as Bacon and Locke, Newton and Franklin, Pitt and Jefferson, Clay and Webster, or such men as Watt, Arkwright, Stevenson, Morse, Bell and Edison, or such names as Tillotson, Summerfield, Bascom and Spurgeon, or, finally, such names as Napoleon, Grant and Lee—are these models of your choice? They were some of the greatest men of this world, who originated thoughts and embodied them into a force which worked out some of the most marvelous changes in the developement of human progress. Are you willing to grasp the best learning of the past, step out upon the arena of life, open new fields of toil and gather therefrom the fruits of your effort, for the good of your kind? It is not enough that you learn all that is, you must do more. When you have marched up the steeps of life to the exact altitude reached by the greatest men of the past, you must not pause there, but make at least one step higher, and add one more gift to the sum of human knowledge. Remember that true greatness does not consist of self-aggrandizement. The highest thought in true greatness is to live for others. From various causes, not necessary here to mention, a vast majority of the human race never produce or originate valuable thoughts, and hence, add nothing durable or valuable to

human knowledge or happiness. You will find some fields much more inviting for the pursuit of knowledge than others. Some are beautiful, and may lure you to walk amidst the hanging bowers and floating gardens, but, like the charms that adorn them, they are temporary in their nature and leave nothing durable for those who shall follow. Permit to illustrate this idea. Take the profession of law. It stands among the foremost, if not first, in all the land, and can number within its ranks a vast majority of the legislators who have made the laws of this country. This profession presents almost a barren field for original thought ; here the law is already made ; it is administered by sworn officers ; on every issue of law there is an agreement as to what it is, or the lawyers on either side differ ; then precedents are invoked, and the court is of the opinion that *stare decisis* shall still rule. There is no room for original thought. The court, attorneys and jury strive to reach one truth, not create new laws, but to find out the exact law already made. The profession offers, perhaps, the finest field for discipline of our reasoning faculties, but fosters neither genius nor originalty. You may become masters of the profession and reach the position of great advocates, but the limit of every effort is to state what is, or what has been, rather than what may or ought to exist. Again, take the vocation of the clergy. This is the highest and most exalted position in life, and, withal, the most responsible and useful, but the very nature of the mission forbids the creation of new revelations to take the place of the old. The Gospel of Salvation, the words of life spoken to men orally over eighteen years ago, then reduced to writing, contain the principles of faith then announced and to which we all cling as the truth. The nearer we approach the exact words and their meanings, as uttered by the Divine Master, the more nearly shall we be able to possess the very truth of our religion. The struggle among the teachers of the Christian religion has been ever to use the exact declarations of Christ while proclaiming the Word. We are forbidden, under the pain of spiritual life, to add to, or take from, this Gospel of faith and truth. There is, therefore, no room for original thought here. We descend rather than ascend. We go back for a finished plan, and our

efforts and thoughts are bent towards finding the Gospel in its pristine purity. There are other vocations, professions, trades and lines of services in life, which present fields equally barren for the creation of genius and original thought, but I leave them to be examined at your leisure.

Viewed from an earthly standpoint, Christ was the greatest of all reformers. He uttered correct knowledge, and wisdom founded on exact truth; and, possessing divine wisdom and power, He declared a finished philosophy. To the code of moral rules uttered by Christ, nothing can be added by man, and from them he is unable to take anything without injuring their force and effect, because they are perfect and finished.

This is the only finished philosophy among men, and when it was uttered it startled both Jew and Gentile, for nothing like it had ever been heard. The works of men differ widely from the finished philosophy. Man has aspired in every age of the world to create and establish a new religion—a code of rules for the moral government of men. This has been, and must ever be, any impossibility, for the obvious reason that men have never fully understood their spiritual nature.

Again, men have striven in all ages, and in almost every country, to declare a perfect philosophy, and a perfect civil government as its natural outgrowth, but have only partially succeeded. The race of man is progressive. It possesses the power of reproduction and perpetuation, and its progress increases in force and intensity. The reason for this is because of the conservatism and ability of men to preserve the fruits of their mental efforts, and hence, the knowledge and wisdom accumulated and preserved from age to age becomes a great reserve force, for the present and future use of mankind. Every attempt by a people to create a government for themselves finds exhibited in that government the wisest thoughts of that age and people. These efforts at government have struggled upwards for thousands of years, until we see the splendid fabric of free government established on the Western Continent, surpassing everything of the kind heretofore attempted on this earth. But these governments, so delicately poised and magnificently framed, and conducted with such tender regard for the liberty of the citizen, are still not finished;

they are not perfect, under the conditions of our very being; man is not perfect, and his works cannot rise higher than himself. His political economy, his philosophy and government, have never reached such perfection as to be able to stand the test of reason and experience, for any considerable time, without amendment. You are, therefore, admonished that, although much has been done for man in the past ages, and the earth has been resisting his efforts to subdue it for centuries past, still there remains much more of this world hidden than has been brought to light. You may spend a lifetime under the fairest conditions, with well trained minds, investigating and searching out secrets of nature now hidden from us, and, at last, you may hand over to your successors in the same pursuit much that is unfinished, which, when wrought out, may prove of priceless value to our kind. How little do we know of the power contained in fire, water, air, earth, stone, soils, metals, gas, electricity, vegetation, animals and men! Again, how little do we know of time, space, life, body, soul, spirit and force! And how little do we know of the composition of the elements and forces that appertain to the earth. The world is in its infancy. But little is known of the earth and its elements. What has been done by man is small indeed, compared to his capacity and possibilities. Man has accomplished more in the past two hundred years than he did in five thousand years before; and with the appliances and forces now in possession, and the ardent desire to better our condition, we will surpass the most hopeful predictions of a grander future.

If you would ask me what field of labor I would point you, where the greatest good might be accomplished by the trained thinker, I would reply, *true statesmanship*. Here the scholar, the philosopher and lover of his race may find requiring toil. Here you may delve with the best assurance of success, for it possesses vast stores of wealth which may be developed for this and future generations. This great State must have a wiser and more conservative statesmanship; men of broad views, who love the earth upon which they were born, and who feel the pulsation of State pride throbbing in patriotic hearts; men who are fired by laudable ambition to make this State

the most inviting, wealth-producing and happy home of the thrifty millions who shall inhabit it of any other on the American continent. My purpose is to bring to your minds, as sharply as possible, the distinctive difference between the thought and the thing, and to impress the idea that the creation of thought is genius, and the highest attainment to which you can aspire. To become a logical and correct thinker, is to become master of a power far above the value of office or wealth. And if I can kindle in your bosom the ambition to triumph in this field, I do not doubt that you will become the real benefactors of men. If even one of your number shall become a great thinker, and originate one thought which shall become the embodiment of a force that will work out a great reform, in any of the departments of life, it will be worth more than the State can ever do for you. A single idea has often changed the destiny of a nation, or revolutionized the habits and methods of a vast population. The Trojan horse of Ulysses did more to overthrow the armies of Troy, in a few hours, than the combined armies of the Greeks had done in the siege of ten years. When Napoleon conceived the idea of crossing the Alps with his army and attacking the Austrians in the rear, he accomplished more in a few days than might have been accomplished in years by a different method. When Columbus conceived the idea of a Western Continent, he opened a new field for millions of earth, changed the relations of nations and men to each other, and will never cease to be revered as one of the master minds of the world. The most wonderful things have been conceived and wrought out through the originality of such thinkers as Galileo, Arkwright, Watt, Stephenson, Euclid, Huber, Newton, Jacquard, Cartwright, Brunell, Franklin, Fulton, Morse, Edison, and a host of others. They have, by their efforts, changed the face of nature, overcome and taken possession of many of her forces and chained them to the car of man's destiny. These are the men who have achieved the greatest blessings for mankind. They possessed a vigor and determination that no obstacle, however great, could drive from their purpose. Like Mulot, at Grinnell, in France, who originated the idea of an artesian well, and in 1833 began to bore down into the earth, and so contin-

ued until 1841. In the meantime, he was scoffed at and buffeted as a crank and a fool, but after eight years of toil and at the depth of 1800 feet, a stream of water gushed out; and thus an artesian well became a living reality. The power of genius is strong, self-reliant and individual. It possesses the most perfect faith resting upon convictions of truth—the real foundation of all that it is worth pursuing in life. Mulot originated the thought in the *abstract*. It was wrought out in the *concrete*, and thus put a force in motion which has enabled man to become the master of the desert, and to make the wilderness to blossom as a rose. Thus each new creation puts in motion a new combination of forces, which start on their way, joined to the power already possessed, to work out the elevation and happiness of man. But to illustrate further. Do you see that splendid locomotive, equipped and ready for action, trembling and throbbing as a living being, possessing almost a miraculous power, with a capacity for bearing burdens as yet almost unknown? This mighty machine, so nicely balanced and beautifully complicated and subservient to man's will as a child, once existed in the mind that originated it as perfectly as you see it to-day. The great bridge over the Mississippi River at St. Louis, the greatest piece of architecture of the kind in the world when built, once existed in the mind of James B. Eads; he developed that monster plan amidst the strongest opposition, yet it is the wonder of this age and gave the key to unlock and make easy one of the greatest difficulties to advancing commerce. The effect has been enormous, and great rivers and lakes are now spanned and commerce roles on her triumphal march. Eads has passed away, but his impress was left upon this age and it will go down the generations as having been made by a benefactor of men. Again, look upon yon capitol. You have watched it as it slowly progressed from its foundation. You have witnessed stone laid upon stone, column rise upon column. Finally, you will see the great dome in beauty and majesty complete that magnificent structure, dedicated to liberty and free government, of which we are all justly proud. That building, grand, beautiful and complicated as it appears, once existed in the mind of him who first conceived it, and although it required years of

toil to materialize the idea, still it once lived as a spiritual building not made with hands. So was the splendid conception which originated and breathed life into the statue of Liberty which stands guarding the gateway from the Atlantic into the grandest country of earth.

But I desire to direct your mind to a still higher plane of thought in the same field, where the highest possible degree of genius is required to originate and give force to this conception. The conception which breathed life and vitality and embodied the principles contained in the declaration of American independence stands supreme, and far above all the creations of genius by man. It possessed not only the germ, but the expanding, progressive thought of civil liberty and free government. Nay, more, it protects, sustains and expands the most perfect Christian civilization, and opens the way in the race of life for that splendid charity which offers the opportunity to every citizen to secure and enjoy equal privileges and honors with the most favored. The effect and outgrowth of this combination of forces was the constitution of the general government of the United States, and of the constitutions of the several States of this Union. The establishment of constitutional government and civil liberty in these United States has produced a marked effect upon all other civilized nations. In Mexico, Central America, South America, and a large part of Europe, the governments have been reconstructed to conform to ours. The influence of the principles and forces of free government and civil liberty, established here, are silently but surely working their way into the hearts of the oldest and mightiest governments in the world. And it is not extravagant to assert that there is not a people or nation on this earth that have not felt the influence and enjoyed the blessings produced by the creation and development of free government here. The value of such a creation of genius is beyond all estimation. All the wealth of earth compared to it would be but dross. If this university could produce one student in the next century who would originate one idea, which, developed and put in motion, should be equal to one hundredth part of the effect produced by the declaration of independence, the State of Texas would be more than repaid for its endowment

and support of this university a thousand fold. In the realm of thought, there is another creation of genius still higher and grander than the last, of which man is the beneficiary, but not the author. And while you may never attain to the power of such a creation, yet it is worthy of your contemplation. It has been already stated that, viewed as a citizen of earth, Christ was the greatest reformer that ever lived among men. He not only uttered a finished moral philosophy, but originated and started on their missions problems in social and political science; which startled and confounded the best thinkers of the age in which they were spoken. Fifteen hundred years before the birth of Christ, the doctrine was announced, "Thou shalt love thy neighbor and hate thine enemy." The effect of this idea had done much to unsettle the relations of men, destroy social order, precipitated one nation against another, and thus bred strife and continuous warfare from generation to generation. When the great teacher appeared upon earth, He doubtless perceived that the apparent normal condition of man was a state of malevolence and warfare, and that nothing short of the embodiment of a new force, upon which all men could stand, would change their relation to each other and put them upon the new line of march to a higher destiny. He therefore uttered this thought: "Ye have heard that it hath been said, 'Thou shalt love thy neighbor and hate thine enemy,' but I say unto you 'Love you enemies,' for all the law is fulfilled in one word, even in this, 'Thou shalt love thou neighbor as thyself.' " Here was a new idea, simple, powerful and grand. It put in motion a new force, destined to produce mutation and revolution among the whole race. Before this there was no link between men, there was no chord of love stronger than interest or power. A new relation sprang into life, the declaration went forth and every man began to repeat to himself and others, "I love my neighbor as myself, I love my race, I am my brother's keeper, and I love my enemies." This called into being the noblest feeling and sentiment of our nature. Man became a new creature, old enmities gave way before it, the hearts of men yielded to new impressions, and thus the grandest principle that animated man as a social and intellectual being, became a living reality. Man no longer

feared his fellow or shunned his association. The sombre pall of darkness had disappeared from government, and man felt himself a true citizen of earth, a fellow-citizen of all men with the aspiration to become great and good. What has this embodiment of thought done for men? Some of the mightiest governments have gone to pieces before it, and new institutions have taken their places. The very savages have been lifted in part from degradation, the fetters have been stricken from involuntary slavery, ignorance and superstition are rapidly sinking beneath the light of intelligence. By reason of it, civil liberty was not only made possible, but became a splendid reality. The amelioration of man instead of his degradation has become the watchword of our race. Philanthropy has supplanted greed, freedom overcome tyranny, learning more sought after than ignorance, halls of learning more popular than forts mounted with guns, offerings of love have taken the place of those of revenge, peace has become more valuable than war. The forces of these progressive ideas are marching along the walks of men with a resistless tread. About four hundred millions of our race have joined the ranks and have caught the inspiration, and, not unlike the trained phalanx of the old Greeks who moved to victory singing their pœans, are to-day marching to a higher destiny, singing as they go, "I am my brother's keeper, love thy enemies and thy neighbor as thyself." Men everywhere have felt the influence of this great force, and as it is unfolded and expanded its happy results are everywhere seen and recognized. Do you see that majestic capitol of this great State? It represents the majesty and civilization of a great people, who meet biennially to add one more chaplet to the crown of civil liberty. And look just to the top of that great dome and see the star-spangled banner as it unfolds itself to the breeze. That is the emblem of freedom. It embodies in it a representative power which commands the respect and admiration of the rulers of the people of every nation on earth. Both the capitol and the flag are the outgrowth of that idea. You see standing on these hills the asylums for the afflicted of our people, planted and built for the good of fellows, and you see the tall spires of our churches of this city, dedicated to God, looking down upon

this intelligent audience. These all sprang from the most precious and sublime of all creations of genius. Those ideas, once embodied, became an indestructible force, put in motion by the great Author. Man became linked with it as an immortal being. This trinity of Christ, the indestructible force and immortality, united for us, will go down the ages, elevating and blessing the race, until destiny itself shall cry out: "It is finished;" and man be called to his long home. But, young gentlemen, I will close with but one more illustration, and that embodies the abstract and concrete in one, and presents a beautiful compound, so complex and mysterious that it has ever been a problem demanding solution in every age—

MAN HIMSELF.

He was not the outgrowth of spontaneity or evolution. No trace of him is found below the tertiary period. He was created. "Let us make man in our image, after our own likeness. In the image of God created He him; male and female created He them." Genius had no part or lot in this creation. Here genius claims its beginning and occupies a high place in that grand creation. How shall we describe his beginning, his individuality, his vast power, his means of self-perpetuation, and his immortality? This mysterious problem has never been solved. He is the admiration of himself—the wonder of every age. He can tell something of what he has been, but what he really is, or will be in the future, are problems for his solution hereafter. In his walk along the earth, a highway shows his footprints. He has planted, built, and overthrown nations at his pleasure. By his superior mental and physical powers, he long since became the master and dominated over the animal creation. There is not a beast of the field, a fish in the sea, or a fowl in the air, that refuses homage to man. He alone stands upon the earth, conqueror of all animate beings. The elements and forces of the earth are readily surrendering to his matchless power and wisdom. He touches the wand of toil, and the earth teems with food and raiment for his use; he smites the rock or bores down toward the center of the earth and sparkling waters gush forth

to slake his thirst. He demands of the rivers and seas to deliver up their treasures to him, and every shore swarms with the wonders of the finny tribe. The earth is charged with possessing precious treasures that can enrich and ornament his person, as well as gratify his æsthetic sensibilities, and straightway shafts, drifts and tunnels are opened to profound depths, and earth's rarest wealth is dragged up for his use. Not satisfied with walking on the earth, master of animated being, making its treasures contribute to his use, he lays his proud hand upon the ocean and commands it to carry him and his Argosies safely and rapidly over its bosom; and his commands are obeyed. He turns upon the earth again, and scorns the slow marches of the past and commands the composition of forces, and water and steam are united; and wood and metal are combined. The result is the steam engine; and with it, under his control, he defies time and distance. He speeds across the earth almost like a comet. As he advances he increases in power and intensity, and the demand is to move still faster, and hence sails and steam are too slow; and he chains lightning and electricity, which become his willing and obedient agents in his triumphant and progressive march. What man has done is so immense that it seems to overpower and bewilder the mind, yet we gather strength and wisdom as we move forward. We are stronger to-day than yesterday. This age is wiser and better than the one which preceded us. We combine the knowledge and wisdom of the past; we focalize those mighty forces in ourselves, and plunge forward with a force almost irresistible. The watchword of the age is progress; and so it will continue to be until earth and all its forces are subdued, and man stands the undisputed Lord of All. What a mysterious and wonderful being to be crowned the victor of earth! He who carries the likeness of God in his person, who walked and talked with angels, visitors from other climes than earth; he who once called up the spirits of the departed, and received from them messages to the living; he who walked with and became the companion of the Savior of men upon earth, and who in sympathy felt the throbbing, pulsating heart of Jesus as it burst with grief for his sins; he who has the right to claim Christ as his elder

brother, to be the heir of God and the joint-heir of his son ! Oh ! the possibilities of such a being as man, deeply sensible of the highest motive for good, guided by wisdom and God-like truth, representing in himself an epitome of all the forces of the earth, inspired with an imperishable ambition to reach and enjoy the perfection of true manhood. As citizens of earth, inhabiting its most favored climes, and living in the period of its grandest attainments, amidst the blaze of civilization, the outgrowth of civil liberty in the nineteenth century, you begin your career from a higher plane than your fathers. The eyes of this generation will follow you with the earnest hope that you will attain higher summits, make grander conquests, and bring to your people brighter joys than were ever realized in any age of the past.